

WOMAN'S MINISTRY

The Rev. Mrs. Phoebe Hall-Luttrell,
Pastor Hall Mission Tabernacle

PRESENTS THROUGH THE GLOBE.

A Splendid and Exhaustive Sermon on
Woman's Ministry in the Pulpit, of Which
She, Herself, is Such an Ornament—Mrs.
Luttrell Appreciates the Good Work of the
Globe.

Text: I Corinthians, xiv:34-35.

"Let your women keep silence in the churches, for it is not permitted unto them to speak, but they are commanded to be under obedience, as also the Lord." And if they will learn anything let them ask their husbands at home, for it is a shame for women to speak in the church."

Our Savior on one occasion said: "Render unto Caesar the things which are Caesar's, and unto God the things that are God's."

From the same anointed lips went forth the same decree: Render unto woman the things which are woman's, for there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus. (Gal. iii:28) with reference to gospel privileges, to its obligations, responsibilities, blessings and rewards.

"Honor to whom honor is due"—should be universally admired and practiced.

But if it must be admitted that our text, so isolated, so abused, so mutilated and so misinterpreted, does absolutely prohibit the public ministry of women, then we should close our Bibles, step from the platform, and gracefully, joyfully acquiesce. However it is our high and happy privilege to be able to prove to you, by a faithful and consistent interpretation of a large collection of scriptures, that she is not only unprohibited to proclaim Jesus to the world, but absolutely commanded to do so.

"The brief and terse statement of the Holy Ghost ('in him there is neither male nor female') forever sweeps from the field all the world-wide controversy relative to woman's gospel rights, by simply annulling sexhood from the kingdom of grace and glory. As the problem is here solved positively, unequivocally and irrefutably by the infallible ipse dixit of the Holy Ghost."

It must first be accepted that the apostle was not discarding at all, on the subject of woman's ministry, but simply on the order of the meetings; this entire paragraph being corrective of those disorders which had developed as a result of their incorrigible zeal and enthusiasm in the appropriation and exercise of the spiritual gifts and graces, really appertaining to men as pertinently as to the women. This is simply a continuation of the Pauline strictures on the disorders prevalent in the Corinthian church, resultant from this incorrigible enthusiasm after the deep things of God, which which was highly commendable in itself, but by no means out of harmony with the order necessary to mutual edification.

It is a well known fact that the heathen never did, neither do they now, educate their women. While the Greeks were at the top of the world's learning it was confined to the men. The gospel, new and strange to those people so recently converted out of heathenism, and especially when so wonderfully augmented and intensified by those spiritual gifts, filling the women as well as the men with a flaming zeal to catch and remember every word as enunciated by the speaker, we are not surprised that the wives sitting by their husbands, ever and anon, spoke to them, asking information about what the preacher was saying. The Greek word here used justifies this conclusion. *Legel* means "to deliver" a discourse; *elpein* "to speak in conversation," while *lalein*, the word here used, is from the Greek root *la*, which means "baby talk," as the baby in his first efforts says, "lal, lal." Hence, the first meaning of this word given by the dictionary is "to gabble"—i. e., speak in an undertone.

"But if they wish to learn something, let them ask their own husbands at home; for it is a disgrace for a woman to gabble in church." (Rev. Dr. Godbey's Com.)

"This verse is exegetical of the preceding, as we have here an antithesis whose logical arms are always co-equal. Hence the prohibition in verse 34 is co-ordinate with the permission in verse 35—to ask their husbands at home in case they wish to learn something from them, showing clearly that the prohibition in the meeting was simply that of asking their husbands to give them explanations while the person is speaking. "The popular idea that this is prohibitory of women taking part in public worship is utterly untenable, for the simple fact that Paul is not on that subject at all."

We must be careful not to make Paul contradict himself. Let us now refer to Chas. x:16. This church at Corinth was racked with controversies on many different lines, among other things they wrote to Paul in reference to women who were preaching among them bareheaded like the men, raising controversies about them preaching and praying and taking part in public worship, as Priscilla and others had done while Paul was with them. But there was quite a criticism against the habit of some of their women preaching and praying bareheaded like men. The costume at that day being so identical among men and women that the veil of the latter and the shorn locks of the former became the designation of the sexes. While Paul is disposed to lay no emphasis on the latter, stating to them that it is unworthy of controversy, because the churches have no fixed custom requiring women to have something on her head when she exercises in public, yet for the sake of harmony and to obviate unprofitable criticism he advises all the sisters to wear their usual head-dress when they pray or preach, set-

ting forth a beautiful concatenation, beginning with God, then Christ, then the husband and then the wife.

Hence, he advises the women to extend courtesy not only to the human portion of the audience, but to the angels also by a covering for the head, by way of decorum. While he thus answers their questions relieving them of unnecessary criticism, at the same time he attaches no gravity to it, as there is no such principle settled in the churches. (W. B. Godbey's Com.)

Furthermore, it was the custom in the Oriental countries that no woman should be seen abroad unveiled, as none but prodigal women appeared in public in those countries unveiled. To do so was to dishonor their husbands, and appear like those women who have their hair shorn off as the punishment of adultery. "You see we must not be guilty of charging the apostle with nonsensical writing and vague contradictions. If in our text he is indicted for putting women in disgrace for preaching, then in the same epistle he guards her so explicitly against the impropriety of being unveiled while in the performance of public prayer and preaching, which is simply the custom of dress indicative of sobriety, chastity and modesty in their country."

What Bible reader or theologian can study the second chapter of Acts and not be fully convinced that women shall speak to edification, exhortation and comfort? See the prediction of the prophet Joel 800 years before came to pass. (Joel ii:28-29):

"And it shall come to pass in the last days (or ages), saith God, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy * * * and on my handmaidens and on my servants, I will pour out my Spirit and they shall prophesy (Acts ii:17, 18).

We have abundance of evidence that they have been fulfilling this decree of the Holy Ghost, and that they will continue to do so, whether they desire to do so or not, till "Jesus himself shall descend from Heaven with a shout, with the voice of the archangel and with the trump of God, in the clouds with power and great glory, with the shining heavenly host, to call His elect- bride to meet Him in the air." (I Thess. iv:17.)

To the law and to the testimonies, for men's ideas and prejudices must go when God speaks to us through His word. We will listen to Paul again (Rom. 16:1-15). I commend unto you our sister Phoebe, which is a deaconess or preacher of the church at Cenchrea, sister of Priscilla, Mary, Phoebe, Junia, Tryphena, Tryphosa, Persis, the mother of Rufus, Julia, the sister of Nereus. Let the people who do not think the women preached in the apostolic age contemplate these two a. preaching at Rome and sufficiently prominent for their names to be known in the far-off land and written down in the Pauline epistle and catalogue of salutations, sent to the saints at the world's capital. Phoebe and Priscilla were spoken of throughout the world. He says, "not only I give thanks for them, but also all the churches of the Gentiles." (Rom. 16:4.)

Philip, the evangelist, had four virgin daughters which did prophesy." (Acts 21:9.)

"And Anna was a widow of about four score and four years, which departed not from the temple, but served God with fastings and prayers night and day, and she, coming in at the instant, gave thanks likewise unto the Lord, and spake of Him to all them that looked for redemption in Jerusalem." (Luke 11:37-38.) Can anyone give us any marked difference between her service and that of Simon? They were both in the temple in the same worship at the same hour, and speaking to the inhabitants of the same city. (See Watson.) "On the day of Pentecost the disciples all continued with one accord in prayer and supplication with the women, and Mary the mother of Jesus, was there." (Acts 1:14.) "And they were all filled with the Holy Ghost and began to speak with other tongues as the spirit gave them utterance." (Acts 1:4.) Yes, the women preached and testified just the same as the men, which caused Peter to call attention to Joel's prophecy of this latter day ministry of women, etc.

We close our New Testament arguments with that remarkable committal of the first resurrection sermon to the women. Jesus sent the two Marys to convey the blessed tidings of a Saviour risen. "He bade them not to be afraid, but run quickly and tell his disciples that He is risen from the dead, and behold he goeth before them into Galilee." * * * and they departed quickly from the sepulcher with fear and great joy and did run to bring his disciples word." (Matt. xxviii, 7-8.)

What honor he here bestows on her who so long had groined under the curse. What unmistakable evidence is here set forth that she who was first in the transgression in Eden, now has the first honors in the proclamation of a full redemption through our Crucified, but now risen Lord and Saviour, Jesus Christ.

But we shall not have done justice to the subject in hand until we adduce some incidents from the Old Testament relative to God's call to women as leaders, teachers, judges and prophetesses.

The inspired poetess, Miriam, was called to a very notable public leadership. Says Mica, "for I have brought thee up out of the land of Egypt, and redeemed thee out of the house of servants, and I sent before thee Moses, Aaron and Miriam." (Mica vi: 5.) When do you ever hear her name mentioned as one of Israel's leaders? Who she accompanied her brothers, Moses and Aaron in the same conflicts and the same capacity. Study her sublime song after the deliverance of Israel through the Red Sea. (Exodus xvi: 20, 21.)

We are informed by good authority that the original rendering of (Psalm lxxviii: 11) is, "The Lord gave the word and of the women who published it were a great host, or great were the host of women publishers or evangelists."

Huldah was an inspired prophetess who dwelt in Jerusalem in the college. The king commanded the high priest to go up to her and inquire of her concerning the book of the law which had been found in the temple, the house of the Lord. Does she not pre-

face the message with, "Thus saith the Lord," as one of his anointed, gifted, authorized ministers? Does she not as faithfully, heroically declare under God's power and spirit, His message and commands to the high priest, as any of the preceding prophets of that remote age? (2 Kings xxii: 12-20.)

But among the remarkable characters of Old Testament history is the courageous prophetess Deborah, the wife of Lapidoth. She judged Israel at that time. She dwelt under the Palm tree of Deborah, between Demah and Israel in Mount Ephraim," and the children of Israel came to her for judgment, for the adjustment of important matters and for the knowledge which she was an inspired revealer and teacher.

Can any theologian prove to us that she was not as divinely called and appointed of God, submitted to by Israel, as thoroughly qualified as a commander, as in case of any of the male judges?

Moreover, she was a general, knew something of the tactics of war, and perhaps was as graceful in leading out ten thousand warriors to battle as in delivering God's message to the congregations. She impresses us as having more bravery and holy daring than Barak, who said to her, "If thou wilt go with me, then I will go, but if thou wilt not go with me, then I will not go." That day Sisera was delivered into the hand of Deborah, a victory for woman. (Judges iv:10.)

In closing this long array of women preachers of the ages long past, we refer to one more of the highest type. Says Dr. A. Clarke, we cannot but admire the gracious dispensation of spiritual gifts to Hannah in ranking her among the prophets who should unfold a leading title of the "blessed seed of the woman," describing the promised Saviour of the world as a king, ascribing unto Him the epithet, Messiah, Christ, and Anointed, as other prophets did after her. Her "Hymn is full of sublime and magnificent expressions, excels in simplicity of composition, clearness of composition, and uniformity of sentiment, breathing the pious effusions of a devout mind, deeply impressed with a conviction of God's mercies to herself in particular and His providential government of the world in general." (1 Sam. ii:1.) A. Clark's Com.

To legislate against such women, godly women in the church, to circumscribe and limit her gifts and latent talents and powers of good in the world is truly to bring unprecedented dishonor to God, irrevocable loss to the church, and a depletion of Heaven of the jewels she should possess. Reader, God's thought are not your thoughts, neither are His ways your ways. Look into the churches of the various denominations all along down the ages, there to find Him anointing some of the most valuable gems that ever adorned the church or world. Not only calling from the ordinary class of people, but from the highest ranks of society for such were the sainted Madame Guyon, Lady Maxwe I. The talented mother of the Wesleyes, Mrs. Smith, Mrs. White, Mrs. Fletcher, Mrs. Elizabeth Comstock and Mary Dyer. The latter three were Quakers. Mary Dyer was hung on the Boston Common for her faithful testimony for her Savior Jesus Christ.

Later in the history of the church we could name a host of distinguished women who have won highest honors from multitudes, as to their devotedness, purity and other excellences of character.

The names of Mrs. General Booth, Mrs. John Inskip and Mrs. Phoebe Palmer will live when time shall cease to be.

Woman's Ministry is yet to be much more honored, appreciated and world-wide prevailing. Not because the church is crowning her with larger privileges. No! No! But because of the decree of Him who has said: "How beautiful upon the mountains are the feet of them that bringeth good tidings, that publisheth peace; that bringeth tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth. Thy watchmen shall lift up the voice, with the voice together shall they shout, for they shall see eye to eye, when the Lord shall bring again Zion." (Isiah lli:7-8.)

Truly, at that day shall all men know that in Christ Jesus there is neither male nor female (Gal. iii:28) and see also that in this world of sin and ignorance God granted women to know that which is leagues above and beyond that which they are supposed to find out "by asking their husbands at home." (1 Cor. xiv:35.)

The Eternal Woman.

"I know that Justice is blind," mused the fair defendant, adding the finishing touches to her toilet, which consisted of a Paris gown, a picture hat, and other beauties—"I know that Justice is blind, but thank goodness, the judge is not."

A good specimen of an Irish "bull" was sprung at a recent democratic convention in Memorial Hall, Dedham, Mass. The matter of the nomination of a candidate for county commissioner for the one year term was before the delegates. A Quincy man had the floor and was spreading himself in presenting his favorite to the notice of the convention. Among other things he said that his man "had acquired a great many natural abilities."

The Globe's exposure of the injustice favoritism and petty tyranny in the Pension Office under the Evans-Davenport dynasty has caused their hirelings to completely lose what little reason they heretofore possessed. They lay the flattering unction to their souls that it is the publicity of their wrongdoing and not the wrong-doing itself that is the real source of trouble, and, consequently, if they could discover the author of the publicity and have him punished as they have been in the habit of punishing those whom they have suspected of being opposed to their lawless manner of administering the affairs of the office, they would be again secure. These weak and stupid parasites mistake the shadow for the substance.

CITIZEN MAGILL.

Replies to Our Criticism of the
District Jail.

HE OFFERS US POINTERS

And Makes Some Other Caustic Comments on
that Bastle by the Branch of an Uncomplimentary Character All Round.

EDITOR GLOBE: Your article in The Globe, November 10, is appreciated by me because there is no denial of any statement or charge made in the "30 days in the District of Columbia Jail" edition, and in circulation one week before your visit.

Reference to the book will prove that no mention is made of the "condition" of the office, rotunda, corridors or kitchen. The "odor" from the remote places would be entirely changed by the time it reached the fourth tier, way back, from those sweet parts.

Magill's reference was confined to "the hands of the prisoners who comprised the kitchen force" and the hands of the tiersmen (trusties) "that passed by hand the bread to him."

On your next visit (would like to go with you) of investigation, please analyze Magill's book, and examine Warden Harris as to:

First charge. Search of person made in presence of 50 prisoners.

Second charge. See the room, etc.

Third charge. Size and contents of cell, especially necessary tub, its make and location.

Fourth charge. Visit the fourth tier, inhale from below and examine the door of the vacuum in wall, for tub, in cell.

Fifth charge. Try to be at meal hour about 2:30 p. m., see the dogs eating, and note the food. See the bread.

Sixth charge. Find out if water ever touched the "tub used by Magill" from his entry to discharge.

Seventh charge. Find out if an ounce of soap has ever been issued to a prisoner.

Eighth charge. Find out if any soap is used in washing floor (concrete) of cell, scrape it for grease.

Ninth charge. Find out if on August 5 Deepwater and Simon were "hung up" and "put on dry" for talking.

Tenth charge. Find out if Warden Harris claims any statement in Magill's book to be untrue, that is, emphatically made in it; especially in reference to the handling of food by the tiersmen, who have no soap to wash their hands, from entry to discharge from jail.

Last charge. Find out about the prisoner, 25 years of age sick, etc. (on jail grub) with about five or six months to serve and likely to die, this is slow murder; about postage stamps, refusals to friends, etc.

The explanation as to knives, etc., is about the worst I ever heard. When grub is served the prisoners are in cells, if allowed an hour to keep the knife, fork, etc., can one cut through the wall in that time, to get at the other. When boxes are gathered, one from each cell, every knife would be in box, or taken away from them, and they be "hung up." Bosh. They did not take the steel out of my shoes, but they did take a small one-blade penknife. My fine was \$15. I took with me \$34, they had it in office, also jewelry, etc., altogether worth more than \$100, was it likely I would cut anybody or try to escape?

Old, fat, grey-headed codger, that they knew was in for "principle," and would not escape if offered the chance, could not have a small penknife to trim finger nails, and they would have you believe they are sorry "tis so."

Now, in summing up, remember the "book" refers to periods from July 17 to August 16. Thermometer in the shade, nearly every day in the 90's, a difference of from 40 to 50 degrees, (now) and about 160 prisoners in that wing alone. You saw the corridors, the open gratings in every tier; do you think there was any "odor" around or about the center of that top tier, and 160 tubs "never washed or rinsed out?"

Your acknowledgment you are partial to the boys, so will acquit you of the fact that I also wore the blue, did eat hard tack, salt horse, etc., and was a "coffee cooler" at least, but I couldn't play dog. If there is to be any "patting on the back," let me have my share, or better yet, call spades spades, etc.

CHAS. J. MAGILL.

HER MOTHER.

Dis DeBarr's Famous or Infamous
Maternal Parent.

Lola Montez, the beautiful friend of King Louis of Bavaria, more than half a century ago, who the notorious Diss De Bar woman, now on trial in London claims as her mother, was buried in Greenwood cemetery in 1861, and there is nothing on the small headstone to identify it as marking the grave of this well-known woman. The inscription reads: "Mrs. Eliza Gilbert, Died January 15, 1861. Aged 42." It was as Lola Montez or as Countess of Lawfeldt that the gay world of her time knew her. At the age of seventeen she was left a widow in Calcutta, and she began a career that took her all over Europe, and in this country as far west as California in the days of its rough gold camps. She caught the attention of Paris as a dancer and wherever she went her beauty attracted attention. She was married several times, though her matrimonial ties never rested heavily on her. Old New Yorkers remember the stir that she made on her first appearance in this country, but the fact that she was buried in Greenwood seems to have been forgotten. The grave is on Summit avenue, near the southeastern entrance on Thirty-seventh street. It is apart from other graves, but it is not in an enclosed plot and it is overgrown with weeds.

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